

# COBBETT'S WEEKLY POLITICAL REGISTER.

VOL. 53.—No. 9.] LONDON, SATURDAY, FEBRUARY 26, 1825. [Price 1s.

## MR. COBBETT'S SPEECHES TO THE PEOPLE:

*On the subject of the King's  
Speech to Parliament.*

### SPEECH III.

Kensington, 22d Feb. 1825.

TO THE PEOPLE,

My last Speech broke off, rather abruptly, when I came to answer the *money* part of Mr. GOULBURN'S complaint against the Catholic Association. He complained that they raised money by a sort of *compulsion*, because they raised it through the means of the *Catholic Priests*. I had time to observe, that, in many, many cases, money had, in England, been raised through the means of the *Protestant Parsons*; and, I might have added, that scarcely ever was there a "*voluntary*" subscription carried on without these parsons' aid.

But, this is not all. In our collections, so "*perfectly voluntary*," the *overseers of the poor*, the *collectors of taxes*, the *justices of the peace*, the *sheriffs* and *under-sheriffs*, and all the underlings of all these, not to mention the *country bankers*, always took a part. The *Catholic Priests* are, in this report of Mr. GOULBURN'S speech, and in those of many other speeches, represented *as having an irresistible influence* with their flocks. What; *they* such an influence who have *no tithes*, and who are neither justices of the peace nor half-pay officers in the army or navy! *They* such an influence, who actually depend on their flocks for bread, and who have no *claw*, direct or indirect, on their liberties and properties! If Catholic Priests have influence with their flocks, it can arise *solely* from the great *respect* and *reverence* that those flocks have for them. And, do the foes of the Catholics *acknowledge this*; and do they, at the same time, act as if they took it for granted, that our

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[ENTERED AT STATIONERS' HALL.]

parsons have no influence at all with their flocks?

If we were to stop here, this is *awkward* enough for us Protestants of the Church of England. But, we must not stop here; for, our parsons have the means of *influence*, and pretty powerful means too. They have a direct hold upon the *property* of every *farmer*, and indeed, every house-keeper, by means of their tithes. Then they have half the power in each parish in the appointment of parish officers. Then, public-houses are not to have, or keep, their *licences*, without *certificates* from them. Then a great part of them are *justices of the peace* into the bargain! Is it not, then, to be basely insincere, to pretend, that any collection of money *through them* can be *voluntary* in more than, perhaps, one case out of five hundred? I knew, personally, more, I dare say, than a hundred men, chiefly farmers, who subscribed to the "JUBILEE" thing and to the "ORANGE BOVEN and OLD BLUCHER" thing. I never, in short, knew one man besides myself *refuse*; and, on my oath, I would declare, that I never conversed with one of them on the subject, who did not look upon the money as given by *compulsion*. And then, when we con-

sider, that a "*voluntary*" collection is, in England, carried on by the direct agency of the *overseer of the poor*, or the *tax-collector*, or both, coming with a paper having the names of the *parson*, the *justice*, and the *banker*, written on it, and having in their side-pockets (just sticking out for the "*volunteer*" to see the corner of it) the *rate-book*, or the *tax-book*; when we consider these circumstances, what a base thing it is in us to pretend, that our collections are "*voluntary*," and that those of the Catholic rent are *not voluntary*; when, in the latter case, the *priests*, to whom the collections are (falsely) wholly ascribed, have no means of influence, no power whatever over the contributors, but that which they derive from the respect and reverence in which they are held!

But, if we were to grant, for argument's sake, the whole of the "Catholic rent" to be collected through the means of the priests, what prevents them from having a right to make such collections, when nothing prevents the Methodist parsons from making collections? That they make collections, that they have been making them for fifty years past, that their tub-men (or parsons) preach for collections, and make them,

by themselves or their agents, and that there is a *general fund*, arising from these, and managed by a regularly established body, called the CONFERENCE; these things are notorious to us all; and it is equally notorious that the Government has never made one single attempt even to keep these fellows in check.

Aye, says Mr. BUTTERWORTH; but these collections are not for "*political purposes*": the Methodists *never meddle with politics*. However, let us have the whole of the words ascribed to him by the broad sheet. In the debate of the 3d of February, Mr. FITZGERALD had mentioned the collections of the Methodists; whereupon (as the broad sheet tells us) "Mr. BUTTERWORTH begged to contradict, most unqualifiedly, the assertion, that the Methodists levied a tax upon members of their Society. Whatever sum was realized, consisted of merely voluntary contributions (hear, hear!) The Methodists were influenced by no compulsion, and a great many of them did not subscribe at all. The Honourable Member (Mr. Fitzgerald) did not seem well informed upon the subject, more particularly if he thought that Missionary Smith belonged to that body."

"The Methodists had never interfered in any political question, and the objects of the subscriptions were entirely religious. Now, he knew it for a fact, that a considerable number of Protestants in Ireland had suffered very materially in their circumstances, because they had not contributed to the Catholic rent. Their business had fallen off in consequence, for secret influence was at work to injure them. Thus the innocent and inoffensive had been punished because they would not accede to what was arbitrary and illegal. He was satisfied also, from the most respectable correspondence, that in the interior of Ireland, the Catholic Association had created the utmost alarm, and many families had been obliged to leave the country, and to take up their residence in towns. Ministers would, therefore, be highly criminal, if they did not put down this body of virtual representatives."

"Mr. FITZGERALD. \* \* \* \*

\* \* \* \* \*

"Mr. BUTTERWORTH repeated, that the Conference money was collected only for religious purposes, while the Catholic rent was devoted to the employment of newspapers, and perhaps the



"bribery of individuals, to support certain notions."

Now, then, here is an explicit denial, that the Methodists "meddle with *politics*." Let us see, therefore, how this matter stands, before we proceed to speak of the *manner* and *amount* of the collections. The fellows who call themselves a CONFERENCE, have annual meetings, in which they (being *delegates* from the several parts of the kingdom) discuss the matters relating to the interests of *the whole of the Methodists*. They appoint new tub-men; remove tub-men from one station to another; *vote money* for building new tub-houses, or for the repair of old tub-houses; appoint itinerant tub-men to go to the colonies and elsewhere; settle on *petitions to parliament*, if necessary; and, at the close of their *session*, issue a proclamation for the guidance of the Methodists in general. All this is perfectly notorious; and, I am now about to enable the people to see, whether this body abstain so very religiously from "meddling with *politics*."

I have, lying before me, the Proclamation of the CONFERENCE, held at Bristol, in 1819, the Proclamation being dated there on the 7th of August of that year, just nine days before the never-

to-be-forgotten affair of Manchester of 16th of August, in which about five hundred men, women, and children were either wounded or killed by the Yeomanry Cavalry. In this Proclamation is the following passage, well calculated *to assist in producing that ever-memorable deed*.

"We deeply sympathize with you, dear Brethren, who, from the pressure of the times, and the suspension of an active commerce, are, in common with thousands of your countrymen, involved in various and deep afflictions. We offer up our prayers to God for you in this dark season of your distress, 'that you may not be tempted above what you may be able to bear;' and that he who 'comforteth the distressed,' may comfort you. 'Cast all your care on God, for he careth for you:' and fail not to remember, and to comfort one another with these words, 'that in heaven you have a better and enduring substance.' In the present changeful scene of things, one event happeneth to the righteous and the wicked; but you are nevertheless still under the care and the eye of your Father in heaven. Such afflictive events he will sanctify to those who



" trust in him : his promises can-  
 " not fail, because he changeth  
 " not. ' He knoweth the way  
 " that you take, and when he  
 " hath tried you, he will bring  
 " you forth as gold.' Never fail  
 " dear brethren, to commit your  
 " cause to him, who has a thou-  
 " sand ways to ' deliver the godly  
 " out of temptation,' or to render  
 " their temptations the over-ruled  
 " instruments of putting them in  
 " possession of a good which  
 " shall remain their portion and  
 " their joy, when their spirits  
 " shall be for ever beyond the  
 " reach of the joys or sorrows of  
 " this present state. ' In pa-  
 " tience possess ye your souls.'  
 " And remember him who hath  
 " said, ' I will never leave you  
 " nor forsake you.' As many of  
 " you, to whom this measure of  
 " material suffering has been ap-  
 " pointed, reside in places where  
 " attempts are making by ' UN-  
 " REASONABLE and WICKED men,'  
 " to render the privations of the  
 " poor the instruments of their  
 " own designs against the peace  
 " and the government of our beloved  
 " country, we are affectionately  
 " anxious to guard all of you  
 " against being led astray from  
 " your civil and religious duties  
 " by their dangerous artifices.  
 " Remember you are Christians,

" and are called by your profes-  
 " sion to exemplify the power and  
 " influence of religion by your  
 " *patience in suffering*, and by  
 " ' living peaceably with all men.'  
 " Remember that you belong to a  
 " Religious Society which has,  
 " from the beginning, explicitly  
 " recognised as high and essen-  
 " tial parts of Christian duty, to  
 " ' Fear God, and honour the  
 " King; to submit to magistrates  
 " for conscience sake, and not to  
 " speak evil of dignities.' You are  
 " surrounded with persons to whom  
 " these duties are the objects of con-  
 " tempt and ridicule: show your  
 " regard for them because they  
 " are the doctrines of your Sa-  
 " viour. Abhor those publications  
 " in which they are assailed, along  
 " with every other doctrine of  
 " your holy religion; and judge  
 " of the spirit and objects of those  
 " who would deceive you into po-  
 " litical parties and associations,  
 " by the vices of their lives, and  
 " the infidel malignity of their  
 " words and writings. ' Who  
 " can bring a clean thing out of  
 " an unclean?' "

CASTLEREAGH, who afterwards  
 cut his own throat at North Cray  
 in Kent, said, and he could say,  
 nothing more false, more malig-  
 nant, more truly hellish, than this.  
 It is false throughout. The per-

sons, against whom this atrocious calumny was levelled, and five hundred of whom were, in nine days afterwards, either killed or wounded, sought for nothing but such a *reform of the Parliament* as had been sought for by the Duke of Richmond and Pitt, and without which reform the latter had declared, in open parliament, that "no Minister of the Crown could be *an honest man*." And was not this, then, meddling with *politics*? Has the Catholic Association meddled with politics to this extent? Has it taken upon itself to anathematize any set of persons who hold certain opinions as to political measures? How comes it, then, that this CONFERENCE is thus tolerated, and even cherished, while the Catholic Association is to be *put down*?

The answering of this question will not be difficult to those, who look at the base subserviency of those Methodist leaders, at their worse than slavish devotion to any thing *in power*, be that thing what it may. Take the following passage from a publication, sent forth "from the CONFERENCE OFFICE, No. 14, City-road, London, January, 1820;" take this; read this; and then you will no longer wonder that this CONFERENCE, though here it asserts *its right to*

*meddle with politics*, has never been complained of by CASTLE-REAGH, or by any of his colleagues, and has never been denounced by Bishop or Parson, or Justice or Dead-Weight man, or *dealer in certain commodities*, that shall, for this time, be nameless: read this, and, if rage do not deprive you of your senses, you will see *why* it was that the CONFERENCE was never censured by CASTLE-REAGH, who cut his own throat at North Cray in Kent. You will, above all things, see how religiously this crew has *abstained* from "*meddling with politics*."

"At a time when the seeds of "*sedition and infidelity* are sown "*with audacity by the children of the wicked one*, it would ill become the servants of the living God to desist from any scriptural exertions which might retard their growth or counteract their pernicious effects. They feel it an imperative duty to sound an alarm, that the Church may be warned of the approach of those who despise dominion, speak evil of dignities, and openly deny the Lord who bought them. It is natural to expect that in the prosecution of this duty they will meet with opposition; will be represented as interfering with subjects which

" concern them not, and with  
 " **PREACHING POLITICS**  
 " instead of the Gospel. These  
 " charges, at the present juncture,  
 " are frequently brought against  
 " them, but *are they just?*—or,  
 " rather, are not these conscien-  
 " tious men opposed in the exer-  
 " cise of their arduous and im-  
 " portant work, 'to declare the  
 " *whole counsel of God?*' Chris-  
 " tianity is the avowed religion of  
 " this nation, and Christian Mi-  
 " nisters are commissioned to ex-  
 " plain and defend it. Upon  
 " those duties which are most  
 " neglected it becomes them most  
 " to insist. One distinguishing  
 " characteristic of a Christian is  
 " 'submission to every ordinance  
 " *of man for the Lord's sake.*'  
 " Jesus taught this, and his Apos-  
 " tles after him; and to whom?  
 " To those who were subject to as  
 " *despotic a government as ever*  
 " *existed.* This was evidently  
 " the condition of the Jews, when,  
 " to glut the malice of a petty  
 " tyrant, the innocent babes of  
 " Bethlehem were slaughtered!  
 " and when the acquittal or pu-  
 " nishment of reputed criminals  
 " depended upon the capricious  
 " will of the ruler. That govern-  
 " ment could not be sound in its  
 " principles which invested a sub-  
 " ordinate magistrate with power

" so unlimited; yet, to that go-  
 " vernment Jesus enforced obe-  
 " dience. \* \* \* \* \*  
 " \* \* \* \* \* And, *did their sove-*  
 " *reign possess the* **TYRANNY**  
 " **OF A NERO**, and his mi-  
 " nisters the **CRUELTY OF**  
 " **A HEROD**, they dare not but  
 " remind the suffering people that  
 " their duty is **NOT RESIST-**  
 " **ANCE**, but **SUBMISSION**  
 " and prayer. 'Vengeance is  
 " mine; I will repay, saith the  
 " Lord.' *Prayer*, in such cases,  
 " would effect a more speedy and  
 " 'RADICAL REFORM' than  
 " all the forces earth and hell  
 " could collect together: but when  
 " the authority of a king, *whom*  
 " *all that know must love*; a king,  
 " whose affectionate concern for  
 " the best interests of his subjects  
 " did not cease till reason ceased  
 " to shine within his breast; when  
 " the authority of a prince, who  
 " as a prince, *treading in the*  
 " *steps of his father*, has a claim  
 " to our obedience and gratitude;  
 " when authorities like these are  
 " contemned, were the servants  
 " of Christ to cease to cry aloud  
 " and *reprobate such disloyalty*,  
 " they would *disgrace their Mas-*  
 " *ter's cause*, and bring the guilt  
 " of souls upon their heads. Me-  
 " thodist preachers are especially  
 " called upon, at this crisis, to



"vouch their attachment to the  
 "British government; a govern-  
 "ment our venerable father [old  
 "JACK WESLEY] revered and  
 "loved; a government which has  
 "already extended our religious  
 "privileges beyond our most san-  
 "guine expectations; a govern-  
 "ment, which has been ever  
 "prompt to redress our grievances,  
 "and to secure to us its protection:  
 "and whether men will hear, or  
 "whether they will forbear; whe-  
 "ther they threaten, or whether  
 "they applaud; I am persuaded  
 "that ALL will acquit themselves  
 "like men, prove good SOL-  
 "DIERS of Jesus Christ, and  
 "show the world they cannot be  
 "ungrateful."

"Now, is that "meddling with  
 politics"? "Aye," CASTLE-  
 REACH would, I dare say, have  
 said; "but, then, it is meddling  
 with them in the right way."  
 Reader, Protestant reader, you,  
 like me, have, all your lifetime,  
 heard talk of "popery and sla-  
 very;" and, if you have heard  
 the late debates, you have heard  
 SIR JAMES MACKINTOSH say (or,  
 so says the broad sheet) that he  
 venerated the *Reformation* and  
 the *Protestant Religion*, because  
 they brought us right notions about  
*civil liberty*. Now, the Metho-  
 dists are not only *Protestants*, but

they are the declared enemies of  
 the Catholics; and yet these Pro-  
 testants have such notions about  
*civil liberty*, that they tell their  
 flocks, that "if their sovereign  
 "possess the tyranny of a NERO,  
 "and his ministers the cruelty of  
 "HEROD, the duty of the suf-  
 "fering people is NOT RE-  
 "SISTANCE, but SUBMIS-  
 "SION"!

What a compliment, by-the-  
 bye, to the King and his Minis-  
 ters! The canters paid this com-  
 pliment, I dare say, without per-  
 ceiving it. And, then, again,  
 what a compliment to the makers  
 of the "*Glorious Revolution*" of  
 1688, who were, according to the  
 base doctrine of this tub-Confer-  
 ence, all worthy of being hanged,  
 or shot down, or trampled to  
 pieces by Yeomanry Cavalry.  
 Let me here, with Sir JAMES  
 MACKINTOSH's leave, talk, for a  
 little, as a lawyer; just observing,  
 while I think of it, that, if our  
 Catholic forefathers had enter-  
 tained (with all their "*popery*  
 and *slavery*") these Protestant no-  
 tions about "*civil liberty*," we  
 never should have had MAGNA  
 CHARTA, nor any of those laws  
 which have given us any thing  
 like protection for person or pro-  
 perty. To proceed, for a little,  
 as a lawyer, let me ask, why Mr.

REEVES was indicted by order of the House of Commons, if this publication from the "CONFERENCE OFFICE" is to escape all animadversion on the part of the law? All concerned in the Revolution of 1688 were *rebels*, and the present family have *no right to the throne*, if it be a crime in a people to *resist oppression*. Mr. REEVES, merely for calling the King the "*trunk*," and saying, that he could still legally exist, though the *other two branches of the legislature were lopped off and thrown into the fire*, was prosecuted, by order of the House of Commons, for having *libelled the Revolution*. But, what do this Conference do? They put forth, from their own Office in London, a publication, which amounts to an assertion, that it would have been wicked to make the Revolution, even if King JAMES's tyranny had been equal to that of NERO, and if the cruelty of his Ministers had been equal to that of HEROD! Why, then, is not this CONFERENCE indicted, or informed against, or prosecuted in some way or other?

Instead of this, what do we see? Why, we see the base creatures bragging, that they are *cherished and patronized by the Government*, "which," say they,

"has *already* extended our *religious privileges* beyond our most sanguine expectation, and which has ever been *prompt to redress our grievances*, and to *secure to us its protection*."

There is, however, sense in *this*, and in the call, which, on *this ground*, the Conference makes on its members to "prove good SOLDIERS in Jesus Christ, and show the world they cannot be *ungrateful*!" There is sense in *this*; and, if the CONFERENCE would but be so good as to apply it a little to the case of the Catholics, it would find, that the latter have not such solid reasons for being "good SOLDIERS" in the way here meant, seeing, mind, that this *soldiership* is to be founded on *gratitude for privileges extended, grievances redressed, and protection given*, of none of which the Catholics have, as yet, to boast.

So much for the Methodists "*not meddling with politics*." And, now, let us look a little at their money affairs. From the same Proclamation, that I have quoted above, I am about to quote a money passage: but, let me here remark, lest I forget to do it at all, on the curious circumstance, that, while this tub-crew are willing for the *people of Eng-*

*land* to submit quietly to a king as tyrannical as NERO, and a ministry as cruel as HEROD, they are amongst the foremost to bawl from their tubs, to petition for, and to send missionaries to assist in obtaining, the freedom of the NEGROES! In this work of liberty, HYPOCRISY PERSONIFIED, old as he is in the trade, is not more zealous and able than they. The people of England are to see their babes taken from them and butchered, and are "to submit to man for conscience sake." But, when these same fellows come to talk of the NEGROES, they have another set of quotations from Scripture ready; and can talk about *liberty* and *equality* as glibly as any Jacobin Club that ever existed, not excepting even the Mother Club, at Paris, to which a now "Right Honourable" Privy Councillor once belonged, and in which, as I have more than once shown, he made a most admirable speech against funding-systems.

The *cause* of this wide difference in the doctrine, applied in the two cases, has often been a subject of speculation amongst those who have attended to it. It seems so strange, that the quietters of the *can-men* of Lancashire should be looked on as the excitors to resistance in the Islands; that those who are *here* so fondly cherished by the Government and the Cotton-Lords, should *there* be held in such abhorrence as to be threatened with flinging into the sea. Some persons wholly unable to account for this upon any principle of policy or religion, have resorted to those of natural philosophy for an elucidation of this strange phenome-

non. It has been observed by naturalists, that animals are drawn together and induced to like each other by a similarity in their *smell*, or odour; and, if any one (of strong constitution!) will approach pretty close to a Methodist tub, towards the close of the last hymn, in a pretty hot day in August; and will, after that, just put his nose (he can do no more) in at the door of a room where a dozen negroes and negresses have been dancing; he will really find more than enough to give countenance to the opinion of these philosophers. But, for my part, I see here, as in all the other parts of the conduct of the tub-crew, nothing but the *money* at bottom. They find, that, as the negroes *now are*, they can have *no pennies*; but, that, if they were but once able to cut the throats of their masters and mistresses, and to set up for themselves, they, though plunged into misery unspeakable, would, like the poor *can-men* in the cotton factories, have a few *pennies* at their command; and, few as these might be, the tub-men would have a share of them. What a glorious "*dawn of grace*"! A million of poor devils, half-starved, and so ignorant as for a tub-man to make them believe, that pence given to him would redeem their souls from the devil!

To come, now, to the CONFERENCE's Proclamation before quoted from, hear how *statesman-like* a style they adopt in talking of their *financial affairs*. "The GENERAL FINANCES of the connexion continue to *press heavily* upon us; although we hail with great confidence the prospect of surmounting every *difficulty*. In



" those measures of retrenchment,  
 " which necessity has forced, many  
 " circuits, and many of the *preach-*  
 " *ers, have suffered, by returning*  
 " to the circuits the proportion of  
 " deficiencies determined by the  
 " rule of the last Conference, and  
 " by our *inability to comply with*  
 " *the reasonable demands of many*  
 " *of our brethren.* These mea-  
 " sures have been very painful ;  
 " but our finances are in a state of  
 " general improvement ; and if a  
 " proper degree of **LOCAL EX-**  
 " **ERTION** in all the circuits be  
 " recommenced and continued,  
 " the connexion will be placed in  
 " a state in which these subjects  
 " will create a much smaller de-  
 " gree of anxious concern. We  
 " commend, therefore, **THAT**  
 " **GREAT WORK**, which God  
 " begun with our fathers, and has  
 " continued to support and bless  
 " to the present day, to the **KIND**  
 " **AND LIBERAL SUPPORT**  
 " of our societies and congrega-  
 " tions. *Our interest and theirs*  
 " *cannot be separated.* We are  
 " all bound by the tenderest recol-  
 " lections, by the best interests,  
 " by the most solemn obligations,  
 " to uphold, to spread, and to  
 " transmit to our children, the be-  
 " nefits of a system of religious  
 " truth and order from which, un-  
 " der God, we have derived the  
 " light and comfort of a present  
 " salvation, and the blessed hope  
 " of a better life after the conflicts  
 " of the present. **SACRIFICES**  
 " *and exertions are* **STILL NE-**  
 " **CESSARY** ; but, in such a  
 " cause, they are surely softened  
 " and encouraged by the delight-  
 " ful *communion of saints*, the  
 " presence of our God in our as-  
 " semblies, and the visible spread  
 " of true religion in our immediate  
 " connexions and in our country."

And, did not the Government  
 know, and does it not know,  
 the nature and extent of these  
 "*finances*" and of this "*local*  
 "*exertion*" ? Why, then, has it  
 winked at these collections so long,  
 and why is it now prepared to  
 pounce, with all its force, upon  
 the Catholic Association ? The  
 collections of money by these  
 tub-fellows, are as regular, and  
 nearly as compulsory, as those by  
 the overseer, or taxgatherer. And,  
 the amount of the whole, in a  
 year, is enormous, not being less,  
 perhaps, than *half a million of*  
*pounds!* These tub-men have a  
 college, for the teaching of their  
 sons. This too, is supported by  
 the collections. And yet not a  
 word of complaint do we ever  
 hear on the collections of this  
 crew, while this crew, thus fos-  
 tered and encouraged, have the  
 audacity to cry out against the  
 "*Catholic rent*" ! To be sure !  
 They want the "*rent*" *them-*  
*selves.* They think, that every  
 penny on earth that can be caught  
 astray, ought to be impounded  
 for their use.

I shall conclude my remarks on  
 these collections, by quoting a  
 passage from the publications of  
 the "**WESLEYAN Missionary So-**  
 "**ciety.**" It will give my readers  
 some idea of the *arts*, by which  
 the money is extracted from the  
 poor and ignorant. At the head  
 of the paper is a most *horrid pic-*  
 "*ture*, representing the "burying  
 " of a *hindoo widow* alive with  
 " her husband." And, here, let  
 me repeat, and beg the attention  
 of "**HYPOCRISY PERSONIFIED**"  
 to a very just remark of **ROUS-**  
 "**SEAU**, in the first Book of his  
**EMILE.** "*Defiez-vous de ces*  
 "*cosmopolites qui vont chercher*  
 "*au loin des devoirs qu'ils dé-*

'daignent de remplir autour d'eux. Tel philosophe aime les Tartares, pour être dispensé d'aimer ses voisins." In English: "Distrust those citizens of the world, who go to a distance to seek for duties which they disdain to discharge at home. There are philosophers who love the Tartars, in order to be exempt from loving their neighbours."

Excellent! Put Blacks instead of Tartars, and the remarks are precisely fitted to the present day, and naturally address themselves to the Negro-loving feelosophers, who say not a word about the cotton-fuz and the tin cans of Lancashire. There is, too, a Mr. Buxton, a philanthropic brewer, who has, I think, been bringing before Parliament, some measure for the preservation of "*Hindoo widows*." I beg leave to point out to him also the remarks of ROUSSEAU.

To return to my "*WESLEYAN MISSIONARY*" fellows: the paper I am about to quote from, was put forth, in April last, from "*THE WESLEYAN MISSION - HOUSE, No. 77, Hatton Garden*." It is entitled: "*HINTS to those who ask, why should I contribute to support Missions to the Heathen?*" After some introductory matter, the "*HINTS*" proceed as follows:

ARE YOU A CHRISTIAN CHILD?—What do you owe to Christ, whose adorable name you bear? But for the blessed Gospel, you had scarcely known your parent's tender love. No prayers to the true God would have been offered by them on your behalf. You would have been a worshipper of the ugly, gloomy gods of Paganism. You might have been cast into a river, or turned out to perish in a wood; or, if not, you would have grown up in ignorance,

vice, and misery. You would have had no education; never have read the blessed Bible; never sung a hymn of praise to God, and would not have had, as now, the prospect of a happy, useful life, and a glorious Heaven. O what do you owe to Christ! You feel that you ought to love him, and how can you better show that you do love him, than by pitying poor ignorant heathen children, and contributing some little of your spare money, to build them schools, to buy them the Bible and holy books, and teach them all the blessed truths which you have learned of Christ the Saviour of the World.

ARE YOU AN AGED CHRISTIAN?—How often have you prayed, "O Lord, revive thy work!" How often have you longed to see the dawn of the day of Christ upon all nations? Well, now you see it. God has granted you this, before you depart to be with Christ. You, you aged servant of God, must rejoice in it. Your long life of mercy has been crowned with this mercy. Tell all about you, how you "saw the cloud arise, little as a human hand;" bid them look to its spreading showers; mark its reviving influence; and hear the "sound of abundance of rain." Yes, you will encourage our youth to pledge themselves to this cause: you will give it the sanction and the aid of your counsel and influence; and you will die in greater peace and higher triumph, since "your eyes have seen his salvation; a light to lighten the Gentiles, and the glory of his people Israel."

"Let the children of Zion," therefore "be joyful in their King." "Both young men and maidens, old men and children, let them praise the Lord," and unite to proclaim "his glory among the heathen, his wonders among all people," till the whole earth shall be filled with the honours of his high and glorious name. Amen.

But do any of you ask, WHAT CAN I DO IN THIS CAUSE?—This is an important and serious question, especially when you consider that that day will come when you must give up your stewardship, and be no longer steward of your Lord's goods, whether he has intrusted you with five, three, or only one talent; and when he will doubtless ask you, what you have done to promote his cause in the world.

Well then, it may be kindly and affectionately inquired of you, whether you



do not indulge in some needless superfluities, of meat, drink, apparel, furniture, or show, which even in perfect consistency with your rank in life, whatever it may be, you may reduce, and have more to spend in works of piety and charity at home and abroad? Put this question to your hearts in the fear of God.

If you have no obvious superfluities, yet may not your economy, that is, your management of what you have, be more exact, methodical, and careful? So that even your own affairs will be more prosperous; and from this good management you may find much more to give to these great services than even now you are yourselves aware of. Try the experiment, for many have tried it, and have found themselves enabled to become "*rich in good works*," almost without cost to themselves.

Ask, What CANNOT I give? CANNOT I spare this penny every Week?—*Why not?* CANNOT I give this shilling, as a monthly subscription; or this pound, as a yearly one? *Why not?* You may have an answer, but see that it is a good one; that it is such a one as you can with confidence give to your Lord, when he calls you to give an account of your stewardship.

CANNOT I give my INFLUENCE to this cause? *Why not?* I have some influence, perhaps as a master, or as a parent, or as a neighbour, or as a friend. Cannot I employ this talent of influence in inducing servants, children, neighbours, friends, to take a share in all the good which the Lord is doing upon earth among the children of men? Will they not be benefited by it? How many good thoughts will it put into their minds! How probable is it that they may feel more sensibly the value of the Gospel than before, by considering the condition of those nations who have it not! How much will it enlarge their knowledge, to put before them the publications of a Missionary Society? How much will it ennoble the heart of the poorest and youngest among them to teach them to live to benefit all mankind? Cannot I take even an active part in this work, if called upon, or may I not humbly offer my services in some department? *Why not?* COLLECTORS, patient, persevering Collectors, are always wanting, and why cannot I become a Collector, and have the honour and the blessedness of beg-

ging for a perishing world? Treasurers, Secretaries, Members of Committees, are wanting wherever a Missionary Society is formed, who will be active in their duty, and constant in their attendance. Cannot I then, if called upon, take my share of any of those duties, whenever they are assigned me? *Why not?* What good and serious reason can I give against it, when, laying my hand upon my heart, I ask, "*How much owest thou unto my Lord*." Cannot I converse on these great subjects, and arouse my own languid zeal and that of others, by this means? *Why not?* Would not this shut out many trifling things from conversation; and will not the constant reading of Missionary publications, and accounts of the progress of Christ's kingdom in the world, furnish conversation with some of the best and most inspiring topics?—and is not this in character, when, as the Psalmist says, "All thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." And cannot I join my prayers? Prayers in my closet, in my family, and in the Church of God; thus acknowledging that the work is the Lord's, and that vain is the help of man? Thus bringing upon all counsel, and upon all effort, the prospering blessing of him who "worketh all and in all." Rest not till you have put to yourself all these questions, and then so act as "the answer of a good conscience" shall direct.

These are pretty "*broad hints*," it must be allowed! Was there ever such a crafty crew upon the face of the earth before? Only mind how they want to coax from the "Christian child" some "*little of its spare money*"! And these, mind, are a parcel of lusty, strapping fellows, with backs as broad and straight as Scotch bailiffs. "*Some little of your spare money*"! I think I see the leering laugh that the fellow, who wrote that, had upon his face at the time.



"Cannot I spare this penny, this shilling, this pound? WHY not?" Take care, say they, what answer you give! Take care, that it be such an answer as "you can give to the Lord, when he calls on you for an account of your stewardship!" Impudent fellows! And these are the fellows, who complain of the *Catholic Priests* for using their influence to collect money! But, in the way of conclusion as to this paper of HINTS, pray look at the pressing call for collectors: "PATIENT, PERSEVERING collectors are always wanting"!

Well, then, is not this a system of *extorting money*; and ought not the Government to set on foot an inquiry, as to the way in which this money is applied? If a Bill be now to pass to prevent *collections of money*, without authority of the Government, ought not the collections of bands like this to be included? Let the Parliament do this, and I do not know that I shall have much objection to the Bill, as far as it relates to this matter. Let *nobody* raise money, except by *law*. I have always been against the raising of money by combinations of men; but, are the Catholics alone, who alone raise it in *self-defence*, to be prevented from raising money thus? These tub-men give, observe, *no account* of the money raised: they do not, like the Catholic Association, publicly state their receipts and expenditures; and the truth clearly is, that they "*snack*" the money, and eat and drink and wear of the best, while the poor creatures, whom they frighten out of the pennies, are starving in rags.

So far so good. We now come

to another branch of this money-collecting: that, I mean, by fellows who call themselves the SUNDAY-SCHOOL UNION. I am about to quote from a paper, addressed to the Sunday-School Teachers, in connexion with the Newcastle Sunday-School Union. Mr. BUTTERWORTH is, in the broad sheets, reported to have read a letter from Ireland, in which it was asserted, that the collections of the *rent* did not proceed from the *voluntary* acts of the contributors. This man's name occurs, and *my name* also, in the paper that I am about to quote. I beg the reader to go through the paper *patiently*; to read every part of it with *attention*; and, particularly to mark the *audacious lies*, which it contains relative to the conduct of the *Catholic Bishops and Priests*.

1. *Contributions of One Penny from each of the children to the Parent Society.*—At the suggestion of the Union last year, the various schools in connexion were recommended to endeavour to raise a single Penny from each child for the purpose of being sent to the Sunday School Union of London. Although some misconception arose as to the object of this collection, and some of the schools did not make the attempt, yet in a very short time fifty-six schools sent in remittances, amounting in all to 25*l.*, and this sum was remitted to the Treasurer of the Union, as the *free will offering* of 6,000 children in the Newcastle Union. The object of the Committee in making this suggestion, was not only to assist the impoverished state of the funds of the Parent Society, in return for the advantages we had derived from our connexion with that Society, and of which every School in our Union has more or less partaken; but like-

wise to excite in the minds of the children an interest on behalf of this and other religious institutions, and particularly to move their sympathies for poor children in this country and abroad, who do not enjoy the same blessings with themselves.

2. As the future support and management of Religious Institutions must mainly depend on the children of the present generation, when the heads of the present supporters are laid in the dust, the early associations and habits of these children ought to be enlisted in their favour. In scarcely any School where the proposal was properly made, and the object fully explained, did the Teachers fail in realizing their most sanguine expectations. At the Annual Meeting of the Parent Society, held in the City of London Tavern, *Joseph Butterworth, Esq. M. P.* the President, in the Chair, in May last, the *remittance of the Pennies from the Children at Newcastle* was announced, and excited an *astonishing feeling* in the Meeting. The thing was so new, and yet so *simple and interesting*, that it produced a general burst of approbation. The Senior Secretary being in London at the time, had the high gratification of attending the above Meeting, and he observes, that as it was crowded with Nobility, Ministers and Benevolent Characters, from almost every part of the United Kingdom, and by intelligent and pious Foreigners, he has little doubt that the plan will be generally adopted, and the design of our Committee thus be fully realized. The London Union, in their last report, observe, "Amongst all the donations that have been ever received by your Society, the most gratifying has just been paid into your treasury, it is the voluntary contribution of 6,000 Sunday Scholars in the Newcastle Sunday School Union, at 1d. each, and making a total of 25*l.* These children were told of the ignorant and wretched state of many poor children at home and abroad; they were reminded of the blessings they

enjoyed in Sunday Schools; and their sympathies were called forth, and with the greatest readiness they brought their pennies, and seemed delighted with having an opportunity of contributing to so blessed a cause. Our Newcastle friends remark, "This plan we have adopted as an experiment, in the hope that the whole of the Unions in the Kingdom may be induced to do the same, by which means *at least 1,000*l.* might be raised*, and your Society enabled to extend its labours and usefulness, which have been, from the *want of pecuniary support*, much confined and cramped."

3. After the publication of our last report, we enclosed a few copies to the Secretaries of the "Sunday School Society for Ireland," suggesting the establishment of Unions throughout that Kingdom, as the likeliest means of forming and encouraging Schools in their respective neighbourhoods. We likewise recommended the raising of 1d. from the children. In answer to this communication, we received a very kind letter, accompanied by a copy of their last Annual Report, and other papers. In their Report, alluding to our hint, they say, "It was further suggested, that the children attending Sunday Schools might be induced, from a due value for the blessings conferred on them, to contribute voluntarily the smallest sum towards extending those blessings to others. A Circular to this effect was therefore printed, and sent to the Correspondents of the Society. Although the season of the year was unfavourable, many of the Schools being diminished or dispersed by the approach of winter, yet your Committee had the strongest reason to be gratified by the affectionate warmth with which this Circular was received:—and the exertions which were made by those connected with the Schools, produced several contributions of money, which were rendered particularly valuable by the expression of feeling which accom-



panied them." Allow us to draw your attention for a little to this noble and liberal Institution. Its object, as stated in the rules, is "to promote the establishment and facilitate the conducting of Sunday Schools in Ireland, by disseminating the most approved plans for the management of such Schools, and by supplying them with Spelling Books, and copies of the Sacred Scriptures, or Extracts without note or comment, either gratuitously or at reduced prices. — Again, "the Society shall not disseminate any book relating to religious instruction, except the Scriptures, without note or comment, or extracts therefrom." — Since the year 1809, at which time this Society was established, 1,915 Sunday Schools have been opened directly or indirectly through its influence and assistance. — The following books, &c. have been granted gratuitously, and at reduced prices, since the formation of the Society, viz: 3,648 Bibles, 139,273 Testaments, 391,876 Spelling Books, 118,537 Alphabets, 18,782 Freeman's Cards for Adults, and 427l. 10s. 6d. in grants of money. The numbers in connexion are as follows—1,640 Schools, 12,578 gratuitous Teachers, 157,184 children.—Ireland may be divided into two districts, extremely unequal in the extent of Sunday School exertion. The first comprehends six counties of the Province of Ulster; and the second the remaining counties of the same Province, and the Provinces of Leinster, Connaught and Munster. In the former lies the chief seat of Sunday School labours, there being 999 Schools, containing 108,970 Scholars, which in a population of 1,379,970 souls, makes the proportion under instruction of 1 in 13;—of the above Scholars 14,510 are above the age of 15, and may be considered adults. *It is painful* to turn to the other division of the Southern Provinces. There the most distressing ignorance, with all its concomitant evils, prevails. In the latter there are only 641 Schools,

48,214 scholars, which in a population of 5,466,979 souls, averages 1 in 211 educated in Sunday schools.—Indeed in Waterford, Kerry, Limerick and Clare, the proportion is 1 in 628!!! These statements, however, refer only to the schools connected with the Society, and consequently do not include the schools connected with other institutions. It furnishes, however, sufficient to form an estimate of the comparative state of education and religious instruction. Surely you will feel deep *sympathy for the unhappy condition of this unfortunate country.* The expenditure of this Society last year *exceeded its receipts* to the amount of 317l. 9s. Continued applications are made to them from all quarters for assistance in books and money; but owing to the impoverished state of their funds, at one time they had not sufficient to keep a supply of Books and necessary articles at their Depôt, and they have been obliged to suspend all *grants in money* to schools.

4. We have been induced to dwell on the merits of this Society and the destitute state of Ireland in order that we may introduce to your consideration a proposition which the Committee here determined upon making to the schools in connexion with our Union. It is, to adopt the same plan resorted to last year for our Parent Society, of endeavouring to raise a *donation of One Penny from each scholar*, to be remitted in their name to the *Sunday School Society of Ireland*. In making this suggestion we doubt not we shall have the hearty concurrence of the Teachers, and in order to remove the difficulties and misconceptions of the parents last year, the Committee have determined to print a short address, and to send a sufficient number to the schools to give one to each child to be taken home to their parents. Of course the Union only recommends, and it is left to the option of the conductors of the schools to adopt it or not, as they think proper. The state of Ireland at the present juncture is



peculiarly distressing, and the cause of Protestantism attacked with determined rancour by the Popish Priesthood; and when it is considered that five-sixths of the population are Roman Catholics, the Protestants are but a handful! The circulation of the authorized version of the Holy Scriptures, and the reading of them by the common people, are positively and openly forbidden. The meetings of the Bible Society have been broken up by lawless mobs of Papists led on by their Priests, and the Advocates of the Bible cause, with the Protestant Archbishop of Tuam at their head, were obliged, in one instance, to escape for their lives. The Popish Bishops have issued circulars to their clergy, commanding them to require t heir respective flocks to bring their Bibles to them that they may be burnt, in accordance with the late Bull of the newly-created Pope, Leo XII. The schools where the Bible is read are denounced, and the Hibernian School Society reports that during the past twelve months no less than 7000 children have been withdrawn from their schools through the intimidation of the Popish Priests. According to the prophecy of Pastorini (a papist) *Protestantism is to be destroyed in the year 1825*, and a Bull of Indiction has just been issued by the Pope, requiring the Faithful to repair to Rome to attend masses, and to celebrate a Jubilee, and the Papists are enjoined to pray for the extirpation of Heretics (that is, Protestants), and in order to remove all scruples of conscience, and to fit them for the execution of any scheme which the Court of Rome may think proper to enforce to effect the purposes of the Man of Sin, a plenary indulgence, remission, and pardon, are to be granted for all sins of whatever aggravation committed during the present year! The better to effect their purposes, a levy is weekly made upon the Papists throughout Ireland, and to extend to England, called the Catholic Rent, for the supposed purpose of putting down Protestantism and promoting their own mischievous

purposes. This rent, it is calculated, will amount to 50,000*l.* per annum. The public press has been hired to advocate their cause, and "Cobbett" is proclaimed their champion! An establishment of Jesuits, it is said, is about to be formed at Cashel. They have given 21,800*l.* for an estate, containing about 1200 acres, and composing an entire parish.

5. These, dear friends, are not calumnies, but unequivocal facts, and with which the public press teems. Think then of the Protestant cause, and contemplate the Sunday School Society, and its schools and children, like sheep in the midst of ravening wolves. Like an affectionate mother who beholds a numerous offspring shivering with cold, and clamouring for food, she weeps over them, but cannot satisfy their cravings, and calls upon British Christians to save her and her perishing children from speedy dissolution! And shall we close our ears and steel our hearts against such an appeal? Shall the Harp of Erin, which so lately swelled its melodious notes to the "Songs of Zion," be allowed to "hang upon the willows," or be dashed in pieces by the iron hand of Popish tyranny? Forbid it Heaven! Ireland is our brother! and if England "seeth his brother to have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" No, dear friends, we would not harbour a thought of you so uncharitable and derogatory to your benevolence and christian feelings, as to suppose that the above distressing picture does not kindle in your generous bosoms a holy flame of christian zeal, and that seeing and feeling in common with ourselves, you will not join heart and hand in carrying into effect the suggestions we have made. The weapons of our warfare are not carnal, but spiritual, yet mighty through God to the pulling down of the strong holds of Satan. "The kings of the earth" may "set themselves: and the rulers" may "take council together, against

the Lord and against his Anointed ;"—but, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision!" "He shall break them with a rod of iron; he shall dash them in pieces like a potter's vessel." Well may the Papists dread the progress of education and scriptural knowledge. They love darkness rather than light, because their deeds are evil! "Fear not, little flock," may we not say to the Protestant Church, "it is your Father's good pleasure to give you the kingdom." Only rally round the standard, and you shall be led forth by the Captain of your salvation, conquering and to conquer! We are sure you will excuse the length of our remarks; for out of the fullness of the heart the mouth will speak, and the pen will write. But to proceed, allow us to suggest to you to address the children fully on the subject, and explain, in a simple way, the state of the Irish children, and then distribute the enclosed addresses, in the proportion of at least one to each family. On the Sunday following, the greater part will probably bring their PENNIES, but it will require a week or more after to get in the whole. When the whole is completed, or at least as much as you think you can get, let the Superintendent or Secretary bring the amount to the Depôts, viz. those schools in our own districts to our Depôt, Sandhill; and those schools in the respective branches to the Depôts at Hexham, Alston, and Weardale, (the latter is at Mr. C. Harrison's shop, Ireshope Bourn,) and the respective Depositaries will give receipts for the same. It is also important that the money should be paid into the Depôts on or before Saturday, 19th Feb. next, as the accounts of the Irish Sunday School Society are closed and made up the last week in the said month. Last year the teachers in some of the schools generously, and of their own accord, contributed each a trifle, and sent it along with the money from

the children. Should you feel disposed to do so this year, please to keep it *entirely distinct from the children's money*, and a separate acknowledgment will be given for the amount at the Depôts. We need not, we hope, add, that the Union has *no self-interested end to answer* by this suggestion, and that *every farthing will go sacredly to the purpose for which it was given*, and moreover, some expense will be incurred by the publication of the Address to the Parents.

6. We beg that on receipt of this, you will *lose no time* in calling a Special Meeting of your Teachers, at which this circular may be read, and the subjects upon which it treats taken into your *serious consideration*.

Oh no! you "need not add," that you have "*no self-interested end in view*," and that "*every farthing will go sacredly to the purposes for which it is given*." Yes, yes; there will be no doubt in the mind of any man, in his senses, that "*every farthing*" will be disposed of by you in the most "*sacred*" manner!

But, reader, mark the infamous lies in paragraph 4. Is there any well-informed man, who can help feeling astounded at the hardihood of these lies, coming forth, as they do, under the garb of the most fervent piety? And, then, to hear these blasphemous liars, when they have just poured out such a collection of lies against their neighbours, saying, as they do in the beginning of paragraph 5, "these, dear friends, are *not calumnies*, but *unequivocal facts*!"

However, with the lies of these fellows we have not so much to do as with their *collections of money*; and we must all be curious to see, whether the Parliament,



if it pass a law to put a stop to the *Catholic Collections*, will suffer these *collections to go on*. No wonder that the *tub-men* are so much enraged at the Catholic Priests, who take care that they shall raise *no pennies amongst their flocks!* To the great honour of these priests, and to the honour of Ireland altogether, the *tub-men make no progress there*. A correspondent has sent me a very curious document, relative

to this very curious matter. It is an account of the numbers of *members*, and of the *tub-men*, or preachers, as they call them, of the *tub-societies*, called *Methodists*, in *England*, in *Wales*, in *Scotland*, in the *British Isles*, and in *Ireland*, in the years 1803, 1813, and 1823; and this account is taken from the *Methodist Magazine* for June 1824. I will insert it first, and then remark on it.

	1803		1813		1823	
	Members.	Preachers.	Members.	Preachers.	Members.	Preachers.
England .....	88,332	300	148,104	564	202,824	593
Wales .....	2,769	22	7,139	61	8,634	42
Scotland .....	1,179	16	2,342	25	3,430	26
British Isles .....	3,869	12	4,418	11	4,510	0
Ireland .....	24,605	86	28,770	112	22,039	11
	120,754	436	190,773	773	241,437	774

Very curious; that, while the number of *members* (alias, *fools*, or *hypocrites*) have more than *doubled* in England, more than *trebled* in Wales and in Scotland, and *augmented* in the British Isles, they (the *fools*, or *hypocrites*) have **FALLEN OFF** nearly one-eighth in number in Ireland! Bravo, PAT! Though the canting crew have augmented the *tub-men* sent to "*convert*" you, from 86 to 103, still they have lost nearly an eighth part of the members that they had in 1803. This is the real source of the malignity of the *tub-men* against you, and particularly against your priests. Those priests, diligent in the discharge of their duty, take care of your *purses* as well as of your souls, and will not suffer those purses to be choused out of you by this canting and selfish crew. Mr. BUTTE WORTH complains that the

poor Protestants are persecuted by the Catholics, that is to say, that the latter give their custom to one another and withhold it from the Protestants. What can be more laudable than this? It is not only praiseworthy, but it is a duty. Did not we exhort the Reformers of the North to abstain from the use of strong liquor altogether; and was not one of our reasons, that the fellows who sold it were in general the friends and the spies of the Boroughmongers? What, then, is it not a duty to abstain from feeding and cherishing those who are your declared enemies? However, this complaint is calculated to excite so much pleasure in me, that I shall no longer regret the speech in which it was contained.

Here I conclude, offering whatever apology may be thought necessary for having so long de-

tained my readers by an exposure of the conduct of the at once insolent and contemptible *tub-men*.

WM. COBBETT.

### CATHOLIC APPEAL.

THE public, and my readers amongst the rest, will have all read the following document long before I can bring it from the press. I insert it, however, with a degree of satisfaction that I am wholly unable to describe. Mr. O'CONNELL has from first to last acted a part worthy of his cause and of his character. He has come to England, he has gone into the House of Commons, he has faced his foes, and he has now put forth (for I presume it has been done by his immediate authority) this Appeal; this plain and unequivocal challenge to his enemies, and the enemies of his cause and of his country. I have not at present room for any remarks upon this document. Remarks are, indeed, unnecessary, for every sentence of it speaks for itself; every statement in it is true; every sentiment just; every argument wholly unanswerable; and, to suppose that it will not produce a proper effect upon the people of England, would be to suppose England, the whole people of England, to be lost to every feeling of justice, humanity, and even self-preservation. With these remarks, I submit to my readers the perusal of a paper worthy of the Catholic Association and of their country. But, I must just add, that the base London press has here again

shown its true character; for, *none of the daily papers*, the MORNING CHRONICLE and the PUBLIC LEDGER excepted, *have inserted this paper!* Base things! What, they had no *chink* offered them! They wanted the *rent!* Base things: there can be nothing in the whole world so base as this, which Mr. BROUGHAM calls "the best possible instrument of *public instruction*." Who would not rather beg his bread than *praise* a thing so vile as this?

### APPEAL OF THE CATHOLICS OF IRELAND TO THE PEOPLE OF ENGLAND.

FRIENDS AND FELLOW-SUBJECTS,

Those who are labouring under oppression will naturally seek for deliverance, and they will be exposed to the strong temptation of receiving (if they can obtain it) assistance from any part of the world; but, of the whole world, we would, if the choice lay before us, prefer the obtaining of such assistance from you. To you, therefore, we appeal on the present momentous occasion; on your sound understanding and justice we rely for aid in the obtaining of deliverance from our unmerited ill usage:—from thralldom, from injustice, from degradation, cruelty, and insult, such as never had a general existence in any country but Ireland.

We are well aware of the prejudices which systematic deception, constantly carried on for two centuries and a half, has implanted in your minds. When we hear, within the walls of Parliament itself, our ancestors of only two centuries back, represented as *half savages*; when we hear this in such a place, and see that it



passes as a truth acknowledged, we can scarcely impute blame to you for suspecting that we are by nature unfitted for the enjoyment of those rights and immunities which the law insures to you. But, Englishmen, listen no longer to these calumnies; hear the voice of history, and consult your own good sense. The former will tell you, that Christianity, the great civilizer of mankind, had, before it had taken root in your country, long flourished, and spread far and wide its blessed branches in ours, where the mournful ruins of our abbeys, and all our numerous ancient monuments of piety, patriotism, and science, still remain to prove that at later periods, Ireland yielded in civilization and in science to no country in the world. But your reason, your unbiassed judgment will tell you, that two hundred and fifty years are much more than five times as many as wisdom and justice, accompanied with legislative power, require for the civilizing even of savages; and that therefore, if the well-earned fame, in letters as well as in arms, of Catholic Irishmen, were not so firmly established in every Court and Army of Europe, except our own, whence their services have been driven to be offered to other states; even if this, together with the recent innumerable triumphs of our Catholic Priesthood over those who imprudently attempted to sow the seeds of discord amongst their flocks; if these were not an answer to the selfish, and crafty, and malignant detractors from Irish merit, your justice, when you hear men in power affect to regard us as buried in gross ignorance, and as unfitted for freedom; your justice will

lead you to turn upon them, and indignantly ask, "Why, then, after all the unchecked authority that you have had in your hands, after all the countless millions that you have heaped on the Protestant Clergy of Ireland, after all the immense treasures, the fruit of our patrimony and our toil, that we have so unsparingly poured into your laps for so many, many years; why, after all these, is so large a part of our fellow-subjects in this deplorable state?"

Englishmen, the pictures exhibited to you of the *ignorance* and *idleness*, and seditiousness of the Irish people, are foul calumnies, invented by cunning fraud, to impose on your unsuspecting natures, and thereby to obtain the aid to be derived from that prejudice, which has been and is so fatal to us, and so costly to you. We cannot bring you here to show you a people, who down to the very lowest walks of life, well understand (thanks to their pious, industrious, and titheless teachers), all their duties towards God and their neighbour. We cannot bring you here to show you (nor need we, if you but think of the specimens which you yearly have, in harvest time, before your eyes) a people the most cheerfully laborious, and contented with the hardest fare of any people on earth: we cannot bring you here to show you a people, who, so far from being seditiously disposed, submit peaceably, and almost without a murmur, to oppression and contumely past all description; and whose occasional acts of vengeance are the effect of tantalising and tormenting cruelty, the bare thought of enduring which would drive Englishmen mad.

But, if we cannot bring you here to give you ocular demonstration of these truths, we can refer you to facts which are notorious to all the world, and from which, if you dismiss from your minds the prejudices there obtruded by fraud, you will not fail to draw a just conclusion. Can, then, we ask, those immense quantities of food and raiment, with which this island supplies the navy, the army, the colonies, and even England herself; can these be the fruit of ignorance, and idleness, and improvidence?

True, those amongst us whose hands produce this food and raiment are half naked, and you have been called upon to subscribe for their relief when they were actually starving by thousands upon thousands. You generously gave that relief; and we thank you from the bottom of our hearts. Misery never appealed to English humanity in vain. But, it is not your benevolence, though we join the rest of the world in applauding it, but your *justice* that we want. That justice will lead you to ask how it can have happened, that a people should be in a state of the most deplorable distress, the most frightful famine, at the very moment when fleets, laden with food, the produce of their own soil and labour, were freighted from their shores; and while, oh deceived Englishmen! you were paying and clothing a large and most expensive army, who were well fed, and even feasting on Irish food, and whose cannons, and sabres, and bayonets had no other use than that of making the expiring producers of the food refrain from breaches of the peace? If you put this question to yourselves, if

you cast your eyes on this scene, and then coldly turn a deaf ear to the call we now make upon you, never again let us hear of English justice, or of English *humanity*!

Trusting, however, that we shall always hear of both, and that it will be our delight to be amongst the foremost to proclaim them to the world, we will in few words, lay the history of our wrongs before you; we will briefly state to you the causes of our miseries, and describe to you that remedy in the obtaining of which we now appeal to you for aid.

During more than one thousand years the Catholic Religion was the Religion of our and your fathers. A time arrived when the Government became Protestant, and when, no matter by what means, your fathers were brought by degrees, to adopt and to follow the new religion. Our fathers retained the ancient faith. This faith they have handed down to us; in this faith we were born; this faith we believe to be that which our Saviour and his holy Apostles taught; and therefore, to this faith we have remained, and still remain, attached by the double motive of veneration for our fathers, and duty towards God. And what motive more worthy of respect and admiration ever actuated the mind of man?

Yet, for acting upon this motive, what have we not suffered? In the long list of persecutions, invented by minds at once the most fraudulent and ferocious, there is not one which, during some portion or other of the last 250 years, we have not had to endure. To see our abbeys, our cathedrals, our churches; to see the first of these confiscated and demolished;



to see the two latter, together with all the immense endowments attached to them by our pious, provident, disinterested and generous forefathers; to see this our patrimony wrested from us, and given to a clergy, who protested against our faith, and in whose doctrines our consciences forbade us to believe. To see this, was a trial sufficient for ordinary minds, but, of our wrongs, this forms not a thousandth part. During two centuries and a half, we, as well as you, have had eleven Sovereigns, and one Usurper; and, except the reign of one Sovereign, no reign passed, until that of his late Majesty, without some new law, in addition to those in existence, for punishing us for our fidelity. Barely to quote the titles of those acts, barely to describe the objects of that code, to propose, or even to think of which would have made Nero blush, would require much more space than the whole of this our Appeal. There is nothing; we believe that there is no one thing, which is unjust, cruel, and insulting, which is not to be found in some part or other of that code. "*Wives be obedient unto your own husbands,*" says the holy Apostle, *Wives, be disobedient unto your own husbands,* said, in effect, the code; for it tendered the former a power over the property of the latter, if the former would become Protestant, while the husband remained a Catholic. "*Honour thy father and thy mother,*" says God. *Dishonour thy father and thy mother,* said the code; for, if any son would but apostatize, cover his parents with shame, and bring their grey hairs with sorrow to the grave, it, in despite of his parents,

rewarded the unnatural monster with a large part of their estate. "*Covet not thy neighbour's goods,*" says our Maker. *Covet thy neighbour's goods,* said the code; for, if any Protestant saw a Catholic have a horse worth more than five pounds, it gave him a right to take away the horse and make it his own, upon giving the owner five pounds; and if any Catholic had a lease yielding him a profit greater in amount than one-third of the rent, any Protestant might go, turn him out, and become proprietor of the lease in his stead; and all this, and a hundred times more than this, for no other cause than that we remained firmly attached to the faith and worship of your and our fathers!

True, these parts and many others of this flagitious and sanguinary code were done away during the reign of his late Majesty, whose memory we, on that account, hold in grateful remembrance. Still, however, much remains to be removed, in order to place us on an equal footing with our Protestant fellow-subjects, which is the object of our present exertions and prayers. His present Majesty, when Regent, in the 57th year of the reign of his Royal Father, graciously gave his assent to an Act, which in some degree mitigated our disabilities in respect to the army and the navy. But we still remain excluded from all offices in corporate towns and cities; from the higher ranks at the Bar, and wholly from the Bench; from the office of Sheriff (an office of the utmost importance to the security of life and property); and from the councils of the King and both Houses of Parliament. There

remain other and more serious grievances; but we rest our appeal to you on these grounds alone.

Our crafty and selfish foes, your foes as well as ours, would fain persuade you, that that for which we pray would do *no good*; and they ask, with a degree of simplicity which would not have detracted from the cunning of the seducer of the primitive parents of mankind, how the allowing of Catholic merchants to become Mayors, Aldermen, and Common Councilmen of towns and cities; how the permitting Catholic gentlemen to be Sheriffs; how the making of Catholics occasionally King's Counsel, and Law Offices of the Crown; how the putting of Catholic Judges on the Bench; how the making of Catholics sometimes Judges in Equity; how the putting of a few Catholics into the Privy Council; how the placing of fifty or sixty of them, perhaps, in Parliament: they ask, with all imaginable simplicity, how this could tend to clothe the backs and appease the hunger of the ragged and half-famished people of Ireland? But, Englishmen, make but for a moment our case your own. Suppose that some strange combination of circumstances were to give the small sect of Unitarians, for instance, a mastery over you; supposing this sect, not forming more than a 16th part of the population of England, held all the civil offices of importance; that they, and they alone, nominated juries in causes of property, and of life and death; sat on the bench, administered justice in equity; were alone the advisers of the King; alone were Mayors

and Aldermen, and Common Councilmen of towns and cities; kept wholly to themselves the power of making laws; appointed all the Justices of the Peace; disposed of every civic office down to the very excisemen and tide waiter; and suppose that to all these powers, they added that of disposing, at their pleasure, of the whole of the tithes, and of the immense property of your church; heaping benefice upon benefice on the same man, even unto half scores together; suffering the churches and parsonage houses to tumble to pieces; and compelling you to pay taxes for their re-erection and repair, while there was only one of sixteen to enter those churches, and while you were compelled to build chapels for yourselves, and pay your own teachers, or live without the knowledge of God in the world: suppose all this, and though we think we see your cheeks redden at the bare idea; suppose all this, and you are still far short of the case of Ireland, where, out of about four hundred thousand Church Protestants, which thus domineer over six millions of Catholics, there are about forty families, who engross for themselves and their dependents all the real power, all the honours, all the emoluments of the State; in fact, all the revenues of our country, which do not now yield annually to the King's Exchequer a sum equal to that which you yourself pay for the purpose of forcibly keeping us in abject submission to these families and their faction; add, moreover, to our sufferings, the habitual insolence and cruelty of this faction, who, though now deprived of the administration of



certain parts of the plundering and sanguinary code, still act as if they had an imprescriptible right to be unjust, profligate, and ferocious: and still, a mere handful of a faction as they are, treat the people at large as outcasts and slaves.

Would, then, our emancipation from the fangs of this faction *do no good*? Could there be Catholic Mayors, Sheriffs, Aldermen; could there be Catholic Law Officers of the Crown, Judges in Law and Equity, Privy Councillors, and Members of both Houses of Parliament, and could things still remain the same; and will this faction still, in all simplicity, ask how that, for which we pray, could possibly tend to improve the food and clothing of our labouring brethren? If they still ask this question, we beg not them, but you, to reflect; first, on the powers which the administrators of justice, the rulers of towns and cities, the sheriffs of counties, the advisers of the Crown, and the makers of laws, have, and always must have, in the making of the people happy or wretched. In the next place, returning to the supposition, that you were domineered over by the sect of Unitarians, though the domination were more bearable than that which we endure, we beseech you to say, whether the consequences would not be an incessant heartburning, pervading almost the whole of the people: continual efforts on the part of the domineering faction to repress and degrade, by every species of partiality and injustice, those by whose subjection it could alone retain its power and emoluments; unceasing endeavours, on the part of the oppressed, to obtain justice; and, if that were unattainable, revenge;

and, as a necessary result of these, a flight of the land-owners, and even of the clergy, from the country, to spend in peace and safety those revenues which ought to be distributed amongst the people; leaving those to be ground down into bare beggary, by middlemen, tithe proctors, drivers, and land-jobbers, the hardest-hearted of all mankind. You feel indignant at the mere thought of your being reduced to this state. But acknowledge, we are sure you will, that this would be your state, if you, like us, were under the domination that we have described. To obtain deliverance from this intolerable domination, we are now about to make supplication to the Parliament; and we call on you to join us by your petitions in those supplications. With Englishmen, famed throughout the world for generosity and bravery, it were as unjust as unwise, to make appeals addressed to sordidness, or to hold the language of menace. But, while justice to you, who have so long been deceived, demands that we tell you, that our degradation now loads you with taxes to the amount of several millions a year; and that that debt, which may yet make England hang her head in the face of her enemies, has in no small degree proceeded from the same cause; while justice to you makes us tell you this, that frankness and sincerity, in which alone we are your rivals, bid us beseech you, with a solemnity suited to the source of the words, to "lead us not into temptation," nor by indifference or neglect to induce us to rest our hopes on any thing but the justice of the Government, and of the English people; nor to leave it in the power of any

person to suggest to any portion of the people of this country, the possibility of seeing in foreign fleets or bands the deliverers of Ireland, but to see them, in a most gracious King, and in a just Parliament, dutifully called upon by us, in conjunction with you, our fellow-subjects of England. Many are the occasions when you have, by your petitions, produced the most salutary effects. In the exercise of this right you are obstructed by no impediment; and never, since the right was heard of, was it exercised in a cause more closely connected with every consideration interesting to the mind of man. We conjure you, therefore, in the names of that justice, and of that humanity, which, bright as your renown is, are the brightest gems in that renown; we conjure you to back our prayer for Emancipation from our deplorable state. "That which you would that others should do unto you, do ye so unto them," is a precept which all are called on to obey, and to which all acknowledge the duty of obedience. While, therefore, with this precept in your minds, you lay your heads upon your pillows, think of the miseries of this ill-treated Island; think of the nakedness, the famine, the pestilence; think of the manifold pangs, bodily and mental, that your brethren here endure; and, when you call upon God for mercy and protection, be able, we implore you, to say, "as we have shown mercy and given protection to our fellow-subjects of oppressed and unhappy Ireland."

NICOLAS PURCEL O'GORMAN,  
Secretary to the Catholics  
of Ireland.

## TURNPIKE AFFAIRS.

EVERY body expresses pleasure that this affair has been taken in hand by a Gentleman likely to be supported by the Government. LORD LOWTHER may be assured that few subjects have excited more general attention; and that, if he succeed in delivering the people from this tantalizing curse, he will experience as much gratitude as ever man experienced for any one single act. He seems to be aware that he has to grapple with a many-headed and most vigilant monster; but the proofs of the necessity of some measure upon the subject are so numerous and so strong, that, if he have the patience to wade through them, his success is certain.

## GAME LAWS.

ANOTHER Bill is, I see, coming forth upon this subject. Several friends told me, last year, that I was a fool for interfering and helping to defeat Mr. STEWART WORTLEY'S Bill; for that, if it had been let alone, it would have created greater *sport* throughout the country than the game itself ever produced in an age. The truth is, I was a great fool for meddling with the matter; but, we live to grow wise, and I will meddle with it no more. Go on, dear creatures! Let the Jews and Jobbers take a little from you in this way, as well as in so many other ways. Go on, pretty birds! and pluck your own feathers out of you, one by one, and stick them into the noisy Jackdaws of 'Change Alley. Call those round-eyed and hook-nosed devils "gentle-



men;" and so let them come and shoot; and let them call you by your names as familiarly as they talk of Scrip and Omnium. It is your affair and not mine, and, therefore, pluck away till you be as bare as the geese that the women on the sides of the commons rob of their feathers previous to the sending of them to the spit.

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### CAUTION!!!

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Some base creature is publishing, in Numbers, a thing called "COBBETT'S BOOK OF THE ROMAN CATHOLIC CHURCH." This is merely to *cheat the unwary*. I am the author of nothing which is not published at No. 183, Fleet Street.

WM. COBBETT.

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"TO THE EDITOR OF THE MORNING CHRONICLE.

"Kensington, 23d Feb. 1825.

"SIR—The following article was published in *The Courier* of yesterday, and in *The New Times* of to-day:—

"'We are assured that Cobbett, in a purchase he lately completed, of a house, paid the required premium of 500*l.* by a check on the Catholic Association.'

"I have merely to beg you to have the goodness to insert this my positive denial of the truth of this article, for which there is not even the shadow of a pretence. I will just add, that I have, as a mark of the great respect which I think due to the

"Catholic Association, directed actions to be brought against the Proprietors of these two Papers. I am, Sir,

"Your most obedient and

"Most humble Servant,

"WM. COBBETT."

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### CATHOLIC APPEAL.

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IN consequence of the base conduct of the London daily press, as above-mentioned, I have published this *Appeal*, price a *halfpenny*, or *three shillings a hundred*. Any Gentleman in the country, who wishes to distribute it in his neighbourhood, may be instantly supplied by writing to No. 183, Fleet Street.

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### PROTESTANT "REFORMATION."

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THE FOURTH NUMBER will be published next Tuesday, 1st of March.

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### TREES AND SEEDS.

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I HAVE no more trees for sale this year. I am sorry for this, it being a disappointment to a great many gentlemen; but, I cannot sell that which I have not.

*Swedish Turnip Seed* and *Maxgel Wurzle Seed*. I have some of the very best of both. The former is 1*s.* 3*d.* a pound, if ten pounds are taken; and 1*s.* 6*d.* if a less quantity. The latter, 2*s.* 3*d.* a pound, if *ten* pounds: and 2*s.* 6*d.* if less. I warrant them both, having grown them myself from picked and transplanted roots. Please to apply at No. 183, Fleet-street.

## MARKETS.

Average Prices of CORN throughout ENGLAND, for the week ending Feb. 12.

*Per Quarter.*

	s.	d.		s.	d.
Wheat ..	65	1	Oats ....	23	2
Rye ....	41	4	Beans ...	38	11
Barley ..	35	2	Peas ....	41	8

*Corn Exchange, Mark Lane.*

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, Feb. 12.

	Qrs.	£.	s.	d.		s.	d.
Wheat	7,050 for 24,859	8	4	Average,	70	5	
Barley	6,664....14,808	10	3	.....	44	5	
Oats..	12,163....16,369	13	2	.....	26	11	
Rye.....	22.....	44	0	0	.....	40	0
Beans..	2,344....	4,807	13	1	.....	41	0
Pease ..	1,116....	2,288	2	10	.....	40	7

Friday, Feb. 13.—The arrivals of all sorts of Grain this week are tolerably good. Prime dry Wheat being scarce, sold freely at Monday's prices, but other sorts are very dull. Barley is also heavy in disposal at last quotations. Beans and Peas are unaltered. There has not been much trade for Oats to-day, and Monday's terms are hardly supported.

Monday, Feb. 21.—The arrivals of all sorts of Grain last week were tolerably large. This morning there is a considerable supply of Barley, fresh in from Suffolk, but not much Wheat, Beans, and Pease, from Essex, and Kent. The quantity of Oats fresh in is not considerable. There are, however, a great many samples of all kinds of Corn remaining on hand from former supplies. There was a fair demand for dry samples of

Wheat to-day, and such obtained last week's prices; but the damp samples met the same dullness as lately reported.

Barley that is dry sold at nearly last quotations: but other kinds were extremely heavy, and 1s. to 2s. per quarter lower. Beans are dull, and hardly support last week's terms. Pease are unaltered. Oats sold heavily, and are 1s. per quarter lower. The Flour trade is still excessively heavy.

*Price on board Ship as under.*

Flour, per sack	.....60s. — 65s.
— Seconds	.....56s. — 60s.
— North Country	..52s. — 55s.

Account of Wheat, &c. arrived in the Port of London, from Feb. 14 to Feb. 19, both inclusive.

	Qrs.		Qrs.
Wheat...	7,680	Tares.....	306
Barley..	4,932	Linseed ..	180
Malt ....	4,277	Rapeseed..	—
Oats....	22,642	Brank ....	613
Beans ...	2,045	Mustard ..	—
Flour ..	10,137	Flax .....	—
Rye.....	17	Hemp ....	—
Peas ....	992	Seeds ....	35

Foreign.—Wheat, 160; Barley, 940; Oats, 1,720 qrs.;

Aggregate Average of the six weeks preceding February 15, by which importation is regulated.

	s.	d.
Wheat .....	66	4
Rye .....	39	11
Barley .....	38	3
Oats .....	23	2
Beans .....	39	11
Peas .....	44	1



Total Quantity of Corn returned as  
Sold in the Maritime Districts, for  
the Week ended Feb. 12.

Qrs.	Qrs
Wheat ..43,994	Oats ....38,742
Rye ..... 707	Beans.... 6,951
Barley ..67,433	Peas .... 2,436

Price of Hops per Cwt. in the  
Borough.

Monday, Feb. 21.—The Hop market remains dull, and some lots of new have sold 2s. or 3s. lower:—  
Currency, Sussex 6*l.* 6s. to 6*l.* 16s.;  
Kent, 6*l.* 10s. to 7*l.* 7s.

Maidstone, Feb. 17. — Our Hop trade continues quite as dull as last week, and we scarcely hear of a sale being made.

Monday, Feb. 14. — The arrivals from Ireland last week were 1,491 firkins of Butter, and 5,582 bales of Bacon; and from Foreign Ports 95 casks of Butter.

City, 23d February, 1825.

### BACON

On board, 53s. to 54s. Landed, 56s. to 58s.

### BUTTER.

There has been a sudden advance in this article, from 15 to 20 per cent. It will greatly increase the mischief

already going on.—Landed: Carlow, 110s. to 112s.; Waterford Dublin, or Limerick, 104s. to 106s.; Dutch, 120s.

### CHEESE.

This article is a little more in demand than of late; and prices seem likely to advance.

SMITHFIELD, Monday, Feb. 21.

*Per Stone of 8 pounds (alive).*

	s.	d.	s.	d.
Beef.....	4	4	to	5 0
Mutton.....	4	8	—	5 4
Veal.....	5	6	—	6 6
Pork.....	5	2	—	6 2

Beasts ....2,550 | Sheep ..15,830  
Calves.... 107 | Pigs..... 100

NEWGATE, (same day.)

*Per Stone of 8 pounds (dead).*

	s.	d.	s.	d.
Beef.....	3	0	to	4 0
Mutton.....	3	4	—	4 4
Veal.....	4	8	—	6 8
Pork.....	4	8	—	6 8

LEADENHALL, (same day.)

*Per Stone of 8 pounds (dead).*

	s.	d.	s.	d.
Beef.....	2	8	to	4 2
Mutton.....	3	8	—	4 8
Veal.....	4	4	—	6 4
Pork.....	4	8	—	6 0

Price of Bread.—The price of the 4lb. Loaf is stated at 11d. by the full-priced Bakers.

### POTATOES.

SPITALFIELDS.—per Ton.

Ware .....	£ 3 10	to	£ 5 10
Middlings.....	3 0	—	3 5
Chats.....	2 10	—	0 0
Common Red..	0 0	—	0 0

BOROUGH.—per Ton.

Ware.....	£ 3 10	to	£ 5 5
Middlings.....	2 10	—	3 0
Chats.....	1 15	—	2 5
Common Red..	4 0	—	4 10

### HAY and STRAW, per Load.

Smithfield.—Hay....60s. to 100s.  
Straw...40s. to 48s.  
Clover. 80s. to 110s..

St. James's.—Hay....60s. to 105s.  
Straw...36s. to 51s.  
Clover...80s. to 105s.

Whitechapel.—Hay....65s. to 100s.  
Straw...40s. to 48s.  
Clover...80s. to 110s.

### COAL MARKET, Feb. 13.

*Ships at Market. Ships sold. Price.*

44½ Newcastle..	19 28s.6d.	to	36s.9d.
7 Sunderland	3 34s.0d.	—	38s.9d.

### COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

*The Scotch Markets are the Returns of the Week before.*

	Wheat.			Barley.			Oats.			Beans.			Pease.		
	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.	s.	to	s. d.
Aylesbury .....	72	78	0	36	42	0	24	30	0	32	49	0	42	46	0
Banbury .....	60	74	0	40	45	0	26	30	0	38	54	0	0	0	0
Basingstoke ....	58	70	0	28	47	0	22	28	0	38	52	0	0	0	0
Bridport.....	60	68	0	30	40	0	21	23	0	44	0	0	0	0	0
Chelmsford.....	64	78	0	34	42	0	25	32	0	35	40	0	36	46	0
Derby .....	68	74	0	46	50	0	24	32	0	46	52	0	0	0	0
Devizes.....	54	76	0	30	47	0	22	32	0	38	56	0	0	0	0
Dorchester.....	50	68	0	30	43	0	24	28	0	46	54	0	0	0	0
Exeter.....	60	75	0	33	40	0	22	24	0	45	0	0	0	0	0
Eye .....	66	72	0	34	46	0	22	30	0	34	48	0	36	40	0
Guildford .....	60	80	0	34	48	0	23	31	0	39	48	0	40	46	0
Henley .....	66	85	0	26	51	0	18	30	0	41	50	0	50	51	0
Horneastle.....	60	68	0	32	42	0	16	26	0	38	48	0	0	0	0
Hungerford.....	47	72	0	30	38	0	18	29	0	42	56	0	0	0	0
Lewes .....	60	72	0	34	45	0	25	30	0	0	0	0	0	0	0
Newbury .....	48	75	0	30	46	0	17	28	0	40	50	0	40	48	0
Newcastle .....	50	64	0	32	44	0	19	27	0	40	44	0	38	58	0
Northampton....	70	75	0	41	46	0	21	27	0	39	48	0	39	41	0
Nottingham ....	67	0	0	46	0	0	26	0	0	52	0	0	0	0	0
Reading .....	60	78	0	30	48	0	20	28	0	37	46	0	40	50	0
Stamford.....	67	75	0	38	46	0	23	30	0	36	52	0	0	0	0
Swansea .....	67	0	0	35	0	0	21	0	0	0	0	0	0	0	0
Truro .....	67	0	0	36	0	0	25	0	0	0	0	0	0	0	0
Uxbridge .....	64	86	0	35	48	0	23	32	0	35	50	0	42	48	0
Warminster.....	48	74	0	28	52	0	24	30	0	36	58	0	0	0	0
Winchester.....	64	76	0	34	45	0	24	28	0	0	0	0	0	0	0
Yarmouth.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Dalkeith* .....	28	34	0	27	32	0	15	21	0	18	20	0	14	18	0
Haddington*.....	27	36	6	24	32	0	14	20	0	15	20	0	14	18	0

\* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the English *quarter*.



*Liverpool*, Feb. 15.—The arrivals of Wheat and Oats have been again considerable, whilst the demand for each kind of Grain was very limited throughout the past week, at barely the prices of Tuesday last generally, but lower prices on the few sales effected were submitted to, except for Barley and Malt, on which there was an advance of 2*d.* per bushel. At this day's market, which was thinly attended, Wheat might have been purchased at a decline of 2*d.*, and Oats 1*d.* per bushel, at their respective weights.

*Norwich*, Feb. 19.—This market was very dull to-day; Wheat fetched from 60*s.* to 68*s.*; very fine samples 70*s.*; Barley, 30*s.* to 45*s.* Oats, 25*s.* to 33*s.* per quarter.

*Bristol*, Feb. 20.—The prices of Corn, &c. at this market continue nearly as per last week's statement.

*Birmingham*, Feb. 17.—The quotations of last week are fully supported throughout the trade to-day. Barley of *fine* quality has obtained 2*s.* per quarter, and Flour 1*s.* per sack in advance thereupon.

*Ipswich*, Feb. 19.—We had to-day a short supply of all Grain. The sale was extremely dull, and prices lower, as follow:—Wheat, 60*s.* to 73*s.* Barley, 30*s.* to 44*s.*; Beans, 35*s.* to 37*s.*; Pease, 36*s.*; and Oats, 24*s.* to 28*s.* per quarter.

*Wisbech*, Feb. 19.—The Wheat offering to-day being generally in bad condition, may be called about 1*s.* per quarter cheaper, except for fine dry samples. In Oats and Beans no material alteration. Red Wheat, 54*s.* to 58*s.*; fine, 63*s.* to 65*s.*; white ditto, 66*s.* to 68*s.* Oats, 16*s.* to 20*s.*; fine, 22*s.* to 24*s.* Beans, 38*s.* to 40*s.* Grinding Barley 14*d.* per stone. Brown Mustard, fine, 10*s.* to 12*s.* per bushel.

*Wakefield*, Feb. 18.—There is a good supply of Grain for this day's market. Having very little choice Wheat offering, this description maintains last week's prices; but other qualities are extremely dull sale, at a decline at 1*s.* to 2*s.* per quarter. The meal trade remaining dull, causes the Millers to purchase sparingly. The sale for Barley is nearly confined to the best samples, which are 1*s.* per quarter lower; the inferior descriptions are nearly neglected, though offered at a reduction of full 2*s.* per quarter from the currency of this day se'night. In Oats and Shelling there is no material alteration. New Beans are nearly unsaleable, unless hard and dry, of which there are few at market; such maintain their value. There is no inquiry for Rapeseed, and higher prices are asked, but not many sales made. Wheat, old, 60*s.* to 70*s.*; new, 62*s.* to 72*s.* per 60 lbs.; Barley, old, 34*s.* to 36*s.*; new, 38*s.* 45*s.*; fine, 45*s.* per quarter; Beans, new, 43*s.* to 50*s.*; fine, 52*s.* per 63 lbs.; Oats, 26*s.* to 28*s.* per quarter; Meal Oats, 13½*d.* per stone; Shelling, new, 33*s.*; Malt, 42*s.* to 48*s.*; and Flour, 50*s.* to 52*s.* per load. Rapeseed, 26*l.* to 29*l.* per last.

*Malton*, Feb. 19.—There has been but little variation in prices of Corn since last week:—Wheat, 68*s.* to 74*s.* per qr. five stone per bushel; Barley, 38*s.* to 43*s.*, to weigh 32 stone; Oats, 11½*d.* to 12½*d.* per stone.

*Yarmouth*, Feb. 17.—Our market was well supplied with Grain on Saturday: Wheat was 2*s.* per quarter cheaper. Barley was ready sale at 2*s.* to 3*s.* per quarter advance. In other Grain no alteration. Yesterday morning the trade was dull, and lower prices were submitted to, say 1*s.* per quarter on Wheat, and 2*s.* on Barley. Wheat 64*s.* to 70*s.*; Barley, 28*s.* to 44*s.*, Beans, 35*s.* to 38*s.*; Grey Peas, 34*s.* to 40*s.* and Oats, 24*s.* to 27*s.* per quarter. Fine Flour 52*s.* per sack.

## COUNTRY CATTLE AND MEAT MARKETS, &amp;c.

*Norwich Castle Meadow*, Feb. 19.—We had a great deal of Stock at Market to-day, but in consequence of the excessive high prices demanded for lean sorts of Beasts, little or no business was transacted. The supply of Sheep was small; the prices of fat Meat in the market remain as last quoted.

*Horncastle*, Feb. 19.—Beef, 7s. to 7s. 6d. per stone of 14 lbs.; Mutton, 6d. to 7d.; Pork, 6d. to 7d.; and Veal, 8d. to 9d. per lb.

*Bristol*, Feb. 17.—Beef, from 5½d. to 6d.; Mutton, 6½d. to 7d.; Pork, 5½d. to 6d. per lb. sinking offal.

*Malton*, Feb. 19.—Meat in the shambles:—Beef, 6d. to 7d.; Mutton, 6d. to 6½d.; Pork, 6d. to 7d. and Veal, 7d. to 8d. per lb. Fresh Butter, 15d. to 16d. per lb.; Salt ditto, nominal. Bacon Sides, small, 7s. 6d. Hams, 8s. 3d. to 9s. 9d. per stone.

## AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended Feb. 12, 1825.

	Wheat.		Barley.		Oats.	
	s.	d.	s.	d.	s.	d.
London* .....	69	0	37	5	26	6
Essex .....	69	8	34	8	27	2
Kent .....	68	8	41	7	24	7
Sussex .....	67	6	37	2	24	6
Suffolk .....	67	4	34	2	26	4
Cambridgeshire .....	63	1	36	3	20	2
Norfolk .....	66	1	32	6	25	0
Lincolnshire .....	65	8	36	2	21	11
Yorkshire .....	62	8	38	1	21	8
Durham .....	61	1	41	6	25	0
Northumberland .....	58	9	35	0	22	3
Cumberland .....	64	6	37	8	23	2
Westmoreland .....	65	1	40	0	24	6
Lancashire .....	65	3	35	2	25	0
Cheshire .....	64	6	0	0	26	6
Gloucestershire .....	65	4	40	3	27	1
Somersetshire .....	67	3	39	3	23	3
Monmouthshire .....	70	3	40	8	22	10
Devonshire .....	64	11	35	10	20	2
Cornwall .....	62	8	36	7	22	4
Dorsetshire .....	65	9	36	8	25	5
Hampshire .....	65	9	36	5	23	5
North Wales .....	64	3	40	8	20	7
South Wales ...	61	10	34	3	18	2

\* The London Average is always that of the Week preceding